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cy of the natural laws, stationing God in some remote corner of the universe, turning its machinery with a crank. All these forms of unbelief reduce existence to a dead incoherence. Faith vitalizes existence by infusing into it an intelligent spirit.

True Warfare.

When Christ proclaimed the advent of God's unseen and everlasting kingdom, he connected it with a great change in the sphere of *warfare*, or resistance of evil. 'An eye for an eye, and a tooth for a tooth,' was the maxim of the dispensation which preceded him: outward evil was resisted with outward force—bands of men were cut off in their sins by the breath of God. or by fire from heaven; and some of God's most honored servants wielded the sword with terrible effect, as for instance Elijah, when he slew four hundred of the prophets of Baal. But the weapons and warfare of the kingdom of heaven, like itself were spiritual; leaving the manifestations of evil, they attacked the evil itself. All strife and destruction that had gone before were but the skirmish of outposts, compared with the tremendous spiritual conflict which took place between the powers of good and evil, in that forty years' campaign commencing with the ministry of Christ, and ending with the Second Coming.

In that campaign we behold him who while on earth did neither strive nor cry, and who taught that 'all they that draw the sword shall perish by the sword,' riding forth on a white horse, at the head of the heavenly armies, to smite his enemies with the sword of his mouth. 'And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven.' And so his church on earth, while on the one hand they resisted not evil, and turned their cheek meekly to the smiter, on the other found play for all the bravery and heroism of their natures, in taking part in the mighty conflict that was in progress in the world within. That they did take part in it appears from their language about 'fighting the fight of faith,' &c. Paul's charge to the Ephesians is very much in tone and spirit like what we may suppose a general would say to his band hard pressed by the enemy; 'Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil,' &c. &c. And their fight was not in vain: though they strove not for the thrones of this world, they won a throne that gave them power over them all. They strove for the heavenly crown of glory, and found themselves masters of the world; and they overcame 'by the blood of the Lamb and by the word of their testimony.'

'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.' When Christ stood there, innocent, yet bound and condemned to death, and bore this noble testimony before Pilate, he showed forth the true principle of non-resistance. Not that there was to be *no* resistence to that evil; but civilized, far-sighted combativeness saw that Satan could be far better opposed and overthrown by letting him have his way, and crucify the Son of God.

Letters Received.

Wm. H. Woolworth; John Hale; P. P. Lord; Reuben Holmes; J. J. Franks; E. G. Hawley, 2; Sardis Chapman; Francis Long; R. S. De Latre.

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